

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM."
—*Jesus Christ. (John xiv, 21).*

No. 14, Vol. LII

Monday, April 7, 1880.

Price One Penny.

MAN'S AGENCY.

BY PRESIDENT BRIGHAM YOUNG.

THE Lord asks a question through the Prophet Amos, "shall there be evil in the city, and the Lord hath not done it?" Is there anything that passes with the children of men that the Lord does not control to His glory? That is what the Lord wants every man and woman to understand. If there is good the Lord is there to dictate it. If there is power, has He not power over all the power there is upon the face of the earth? If there is evil, if there is sorrow, if there is trouble, if there are trials for His people, is He not there to dictate those sorrows and troubles? All that passes upon the earth is under His eye; He dictates in the affairs of nations. If a mighty king and kingdom are raised up upon any portion of the earth, the Lord has done it. And when a mighty nation crumbles in its power, the Lord has touched their pride and strength. He raises and casts down; He dictates in the light and in the darkness; His chariot rides upon

the clouds; and He is also the brightness of the sun. God dictates, controls, and manages all to His own glory. With many, even in this Church, the question arises, "If God dictates all these affairs, to whom shall sin be attributed? Am I to blame, if God always dictates and controls?" You should keep before you, as Latter-day Saints, other principles besides those you may be able to hear or read at one time. No man can tell you everything in one short discourse. You understand that you have organizations endowed with a certain portion of divine intelligence, which is supreme, absolute and independent in its sphere. You are organized expressly for the purpose of being exalted, of preserving your identity before the Lord, and being prepared to enter into celestial glory, to be crowned, to receive kingdoms, thrones and dominions—to design and act as do the Gods. These principles you are well acquainted with, and they

should be continually before you. All intelligent beings are also endowed with inalienable rights, privileges and powers inherent in them. When God organized intelligent beings, He organized them as independent beings, to a certain extent, as He is Himself. And whether we see an evil act or a good one performed by an intelligent being, that being has performed the act by his will, by his own independent organization, which is capable of doing good or evil, or choosing light or darkness, of performing that which will promote life, or that which will promote death, or a dissolution of his organization. Then, without the evils being placed before us, we should not be capable of refusing them; without darkness had come into the earth, we should never have learned how to appreciate the light. Then all the family of Adam and Eve would have been mere machines, as a portion of the inhabitants of the earth profess to believe that God has foreordained all the acts of the children of men from all eternity, and that they are obliged to act as they do. But we have learned that in our organizations we are as independent as the angels are in theirs, or as any heavenly being that dwells in eternity.

We do not coerce nor drive people. I am very much of the opinion that it would be useless for anybody to undertake to drive me to heaven or hell. My independence is sacred to me—it is a portion of that same Diety that rules in the heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that should be deprived of the free exercise of his agency, so far as he does not infringe upon others' rights, save by good advice and a good example.

I will here say that it is a mistaken idea, as entertained by the Calvinists, that God has decreed all things whatsoever that come to pass; for the volition of the creature is as free as air. You may inquire whether we believe in foreordination; we do, as strongly as any people in the world. We believe that Jesus was foreordained before the foundations of the world were built, and His mission

was appointed Him in eternity to be the Savior of the world; yet when He came in the flesh He was left free to choose or refuse to obey His Father. Had He refused to obey His Father He would have become a son of perdition. We also are free to choose or refuse the principles of eternal life. God has decreed or foreordained many things that have come to pass, and he will continue to do so; but when He decrees great blessings upon a nation or an individual they are decreed upon certain conditions. When He decrees great plagues and overwhelming destructions upon nations or people, those decrees come to pass, because those nations and people will not forsake their wickedness and turn unto the Lord. It was decreed that Nineveh should be destroyed in forty days, but the decree was stayed on the repentance of the inhabitants of Nineveh. My time is too limited to enter into this subject at length; I will content myself by saying that God rules and reigns and has made all His children as free as Himself, to choose the right or the wrong, and we shall then be judged according to our works. Man appoints, but God disappoints; man's ways are not like God's ways; men can search out and perform many things as individuals, as families, neighborhoods, cities and nations, but God holds the results of their doings and acts, in his own hands.

Does it follow that a man is deprived of his rights because he lists in his heart to do the will of God? Must a man swear, to prove that he has an agency? I contend there is no necessity for that, nor for stealing, nor doing any wrong. I can manifest to the heavens and to the inhabitants of the earth that I am free-born, and have my liberty before God, angels and men, when I kneel down to pray, certainly as much as if I were to go out and swear. I have the right to call my family together at certain hours for prayers, and I believe that this course proves that I am a free agent, as much as if I were to steal, swear, lie, and get drunk.

The kingdom of heaven is at hand. Jesus taught His disciples to pray that the kingdom of heaven might

come upon the earth; and when it does you will find it will be very different from what many people are imagining or expecting it will be. Its spirit will be to preserve the inhabitants of the earth. What is the foundation of the rights of man? The Lord Almighty has organized man for the express purpose of becoming an independent being like unto Himself, and has given him individual agency. Man is made in the likeness of his Creator, the great Archetype of the human species; who bestowed upon him the principles of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him, to choose or refuse for himself; to be a Latter-day Saint or a Wesleyan Methodist; to belong to the Church of England, the oldest daughter of the mother church; to the old mother herself; to her sister, the Greek Church, or to be an infidel and belong to no church. As I have just stated, the Lord Almighty has organized every human creature for the express purpose of becoming independent, and has designed that they should be capable of receiving the principles of eternity to a fulness; and when they have received them unto fulness, they are made perfect, like unto the Son of Man, and become Gods, even the Sons of God.

I can not prevent a man from cursing and swearing if he is disposed to do so; the Lord Himself has not influence enough to do it.

ITEMS OF BELIEF.—We believe in one God, one Mediator, and one Holy Ghost. We can not believe for a moment that God is destitute of body, parts, passions or attributes. Attributes can be made manifest only through an organized personage. All attributes are couched in and are the results of organized existence. True knowledge will teach the people who they are and the design of their creation. We are the sons and daughters of celestial beings, and the germ of the Deity dwells within us. When our spirits took possession of these tabernacles, they were as pure as the angels of God, wherefore total depravity can not be a true doctrine.

I would as soon tell a man that he

is doing wrong or not, and show him how to do right; if he is offended at me for so doing; it proves he is destitute of knowledge. If the angel of darkness reproves you for your evil deeds, thank him for it, but tell him to keep at a respectable distance and that you will try not to need any more of his kind offices.

Through their oneness, the Latter-day Saints have become a terror to the enemies of truth. A great many confess their sins, but a much smaller number forsake them.

The power of the devil is great upon the earth, but it is fast playing out, and the inhabitants of the earth must have true knowledge.

Elevation, exaltation and glory are the objects of the Father in peopling this earth with His progeny.

I differ from the orthodox divines of the day. They say that man is naturally prone to evil. In some respects this is true whereby the force of example and wrong tradition has become ingrained; but if man had always been permitted to follow the instincts of his nature, had he always followed the great and holy principles of his organism, they would have led him into the path of life everlasting, which the whole human family are constantly trying to find.

THE POWER OF LABOR.—Gold is not power. A man may possess all the gold, silver, and precious stones in the world, which are called wealth and yet starve to death. Wealth does not give true greatness. It will purchase medical aid in case of sickness; it will purchase food, clothing and shelter; but true wealth consists in the skill to produce those conveniences and comforts from the elements. All the power and dignity that wealth can bestow is a mere shadow, the substance is found in the bone and sinew of the toiling millions. Well-directed labor is the true power that supplies our wants. It gives regal grandeur to potentates, education and support to religious and political ministers, and supplies the wants of the thousand of millions of earth's sons and daughters.

There are conditions and panics in society that all the power of earthly wealth cannot avert.

THE FUTURE OF JUDAISM.

WE make the following excerpts from an article in the *Spectator* of Feb. 8th, entitled "Greek Settlements and Jewish Colonies in Asia Minor":

"In a quiet way, and without attracting the least attention in this country, the Western half of Asia Minor has become, in the course of a single generation, the objective point of two immigration movements that can hardly fail to exercise a marked effect upon the future of that portion of the Turkish dominions. In the North the Greeks are rapidly colonizing the historical region lying to the South-West of the Sea of Marmora, the Moslem as rapidly receding from them, and in the South the Jews are steadily gaining a footing in the Syrian villayet, and, what is more noteworthy, are in increasing numbers devoting themselves to the cultivation of the soil. Of course the influx of these people in Asiatic Turkey is not on anything like the big scale to which the Western world has become accustomed. Still the movements referred to, notably that of the Greeks, have attained larger dimensions than is generally supposed or believed here. And as, apart from the historic interest attached to them, both have a present and practical significance, a few facts relating to the Greek settlements in the North, together with a few figures showing the progress of the Jewish colonies in the South, gathered in the course of a personal visit to them, may not be without value just now."

After giving facts and figures relating to the Greek settlements, the article continues: "The immigration of the Jews in the Syrian villayet has been numerically much smaller, though relatively far more rapid, than that of the Greeks in the North of Asiatic Turkey. They are at present over 35,000 in number in the ten cities for which figures are available—Jerusalem, Saphet, Tiberias, Jaffa, Hebron, Sidon, Haifa, Arco, Sichen or Nablous, and Gaza. But this excludes the multitude forming isolated and small communities all over the country now,

as well as of the Jewish colonies of whom more presently. The total, including these, will certainly exceed 40,000; it will indeed be likely to approach 45,000. But even the former figure shows a notable growth in a single generation, for it represented a fourfold increase, since the number of Jews in Palestine was certainly not more than 10,000 or 11,000 twenty-five years ago, and this immigration of Jews is likely to go on in the future at a constantly augmenting rate."

"But the mere increase of Jewish settlers in Southern Syria would, in our opinion, hardly be worth noticing, great as it comparatively is. The significant and noteworthy fact is, that the Jews are beginning to cultivate the soil. The Jewish colonies there have long passed the tentative state and are now an established success. The men show themselves capable farmers for they do their own field work, and their produce last year was such as to beat anything grown by the picked German settlers located near Jaffa. A list of these colonies, which are all the creation of the last ten years, taken in conjunction with the figures before given, showing the increase in the number of Jewish immigrants, will enable people to form a fair idea of the proportions the movement is assuming, always remembering that it is only the growth, practically speaking, of the last decade, and that up to recently the Turkish Government did all it could to hinder the formation of Jewish settlements in the south of Syria, while western Jews have also cold-shouldered them as much as they could."

"The first and largest of the Jewish colonies is that known as Pethach Tikveh—the 'Gate of Hope.' It comprises 330 persons settled on 14,000 'donums' of land—each donum is about 900 square metres. They include 101 actual field laborers, have about 170 head of cattle, and a suitable proportion of horses and other live stock. They own vineyards, planted with nearly 50,000 vines at present, and olive gardens containing

about 1,600 trees, besides fruit trees of other kinds. The next important colony is the 'Zichron L'Jacob'—'Memorial of Jacob'—near Samaria. It comprises 10,000 'donums' of land. On it are 550 souls of whom 160 are field hands. They have 260 head of cattle and have planted up to date 30,000 vines. Next comes the 'Rishon L'Zion'—'First of Zion,' a colony that is going in for viniculture on a very big scale and with great success. The settlers here are only 160 in number, but they have a greater proportion of adults and nearly all are actual laborers. Their vineyards contain over 500,000 vines in bearing now, besides nurseries of young canes for extending the plantations. They have 3,000 olive trees and the same number of almond trees, and over a hundred head of cattle. The Jews in this colony have given evidence of first-rate capacity as vine growers and farmers."

"The next colony in point of size is that known as 'Mazkereth Baitha'—'Memorial of the House' near Eckron. Its extent is about 5,000 'donums,' the number of settlers 181. They go in rather extensively for mulberry growing, with an eye, it may be presumed to silk culture. They have already plantations containing 15,000 trees and the number is steadily being increased, and they have 130 head of cattle."

"Then follows the settlement of 'Rosh Pinah'—'The Chief Corner Stone'—with an area of 3,600 'donums' and 178 colonists. These devote themselves rather largely to vine growing, but also to other branches of mixed husbandry. So that while they possess nearly 250,000 vines, 3,000 olive trees, 2,500 fruit trees, and 3,000 citrons, they own likewise 110 head of cattle, 50 sheep—rather an unusual thing hereabouts—and 110 goats."

"The next largest colony is that of 'Gadera,' about 3,600 'donums' in extent and 32 settlers. They have only made a start and have recently began planting and field work, it is therefore too early to give any further details of their present condition and prospect. After this we have the settlement 'Yesod Ma'aleh' of about

2,400 'donums' with 31 colonists, who have only just succeeded in establishing themselves, and the more important colony 'Nahalath Reuben'—the 'Inheritance of Reuben.'—This is also one of the Jewish agricultural centres which shows signs of marked progress and capacity on the part of the people located there. It covers an area of 1,500 'donums,' but the manner in which every inch of ground is being turned to account by the colonists there, argues well for the future prosperity of these Jewish farmers. They go in for vine culture but most largely for fruit growing. They had planted up to last year 30,000 vines and over 6,000 fruit trees. The last of the Jewish colonies is the small settlement 'Yebudiah,' where about 60 persons have located themselves on some 1,600 'donums' of land. They are working on a small scale, but had more than a year ago already planted 2,000 vines and some 250 fig trees."

"These are so far the principal settlements of the 'Children of Israel' in the land of their fathers. But individual farmers may also be found in fair numbers throughout Palestine, where not twenty years ago the idea of a Jewish agriculturist or farmer would have provoked nothing but laughter, and it may be pointed out that these colonies owe their existence to no charity, for excepting we believe in one case the settlers have received no help of any kind. They are the spontaneous outcome of the desire felt by large numbers of Jews in Eastern Europe to return once more to the land of their ancestors in the capacity of husbandmen, the only capacity in which, as they understand, they can ever take root in the soil. They are the men of the better class of Jews; the mere circumstance of devoting themselves to agricultural work shows that, and they are far different to the peddling huckster who, in the eyes of many people in Western Europe, passes for the typical Jew. They are of the tough and hard-shell type to which Judaism owes such strength and permanence as it has ever possessed. The kind of Hebrew, who having put his hand to the plough, will not leave it again."

"The spectacle of the Jew, after an absence of two thousand years, ploughing again the soil of Palestine is like the return of the Greek to the region of the five Rivers in Asia Minor, full of historic suggestiveness on which it would be easy to dilate. But our

object has been to draw attention to facts and figures relating to two movements in Asiatic Turkey, which in our opinion are not without much present interest and future significance."

POLYGAMY AND POLYGYNY.

[We publish below a criticism on the decision of the United States Supreme Court in the Idaho Test Oath Case. It is a somewhat strange fact, that although many papers have indulged in criticism, none of them have noticed the elementary point—viz., that the Supreme Court evaded the issue brought before them, and gave a decision on a matter altogether extraneous. It may be well to point out that the Judges were asked to decide whether it was legal to disfranchise a person who had been a Latter-day Saint, but who, prior to the date of registration, had seceded from the Church. Mr. Davis, the gentleman in question, was not a member of the Church at the time of registration, his name having previously been deleted from the Church record; neither was he, nor had he ever been, a polygamist. Yet the United States Supreme Court decided that he *was* a member of the Church, and on this assumption declared that to be such, whether a polygamist or not, was sufficient justification for disfranchisement.—Ed.]

The Albany Times of the 5th ult. says:

Had Congress legislated against unlicensed sexual intercourse and immorality—against polygyny instead of polygamy—much of the expensive and protracted litigation which has followed the anti-Mormon law might have been spared. There can be no doubt of the jurisdiction of Congress over the Territories for all merely moral purposes. It might have prohibited and punished adultery, seduction and prostitution, and thus legislation could have been made to reach the Mormon unchasteness which flourished under the pretense of plural marriage. But it was at once perceived that such a course would reach "gentiles" as well as Mormons, and,

the statute was therefore directed, not against men who lived in extramarital uncleanness, but against men who called their mistresses wives, and who recognized and brought up their children, instead of disowning them as bastards. That polygamous animal, man, was not guilty when he had ten mistresses; he was only so when he bound himself to them as their husband, and treated their children as his children.

This resolve to spare the Gentile adulterer, and punish the Mormon polygamist, was almost universal in the Congress that passed the Edmunds-Tucker Act, and, of course, was shared by the executive who signed it, and by the zealous judges, governors, and other federal functionaries sent out to govern the territories. The Mormons were not only beastly and stiff-necked; they were also rich, and could be prosecuted and plundered. The territorial prisons are full of them, and perhaps a million dollars worth of their church property has been confiscated, while their right as citizens to vote and hold office has been taken away from them, so far as the law could take it. Whether this sort of treatment, which they denounce as persecution, will cause them to change their belief, remains to be seen; it has had no perceptible effect as yet.

In the meanwhile, however, why would it not be well for Congress to go further, and to forbid illicit sexual intercourse outside as well as inside of the marriage relation? Does not the present legislation rather put a premium on immorality? Is there not something wrong in disqualification of a voter, for instance, because he has two wives, and his acceptability as a voter where he is the open and habitual associate of lewdness, and a haunter of dens of prostitution?

FACTS AND EVENTS.

A revolution has occurred at Hayti, and severe fighting has taken place.

A strike in the London boot and shoe trade commenced Monday, March 31st, between four and five thousand men ceased work.

The Sultan has directed that returns shall be prepared of the Turkish army, showing its available force and what stores would be required to enable it to mobilise at short notice.

A gipsy woman named Smith was arrested March 28, at Peterborough on a charge of having obtained £100 from a young man named Juggins, of Huddersfield, on the pretence of telling his fortune.

ROME, Monday.—A cablegram from the Italian Consul at Rio de Janeiro states that about 1,000 Italian emigrants are on their way back to Italy from Brazil, where they saw no prospect of bettering their fortunes.

A Paris telegram states that the settlements on the West Coast of Africa, which were formerly under one Vicar-Apostolic, will now consist of a spiritual jurisdiction, in which England, France, and Germany will be endowed with three bishoprics, among which that of the Lower Niger will represent England.

A LARGE SALT FIELD.—At the annual meeting of the Stockton-on-Tees Chamber of Commerce the president stated that the Teeside salt field covered an area of eleven square miles, averaging 70 feet in thickness, although in some places it was as thick as 100 feet. Each acre contained about 200,000 tons of salt, and the district contained enough to supply the whole world for 800 years.—*Industries.*

Owing to a strike in the collieries of St. Eloy, Puy de Dôme, work is entirely at a standstill. The men demand increased wages and a working day of nine hours. In Spain the strike movement is rapidly extending. A Barcelona telegram of March 31st states that the number of men actually out is 40,000, while it is feared that the figure will soon be increased to 50,000, and that all the factories in Catalonia will be obliged to close.

A WATKIN TOWER.—Messrs. Harper and Harper, architects, of Birmingham, and Mr. John Graham, C.E., have prepared a design for the Watkin Tower, which is to top the Eiffel Tower by 335 feet. The first platform is to be 300 feet high, and the highest 1,200. The Eiffel Tower has only four legs; this is to have six. Space is to be left in the centre for directly vertical lifts. The structure will weight 9,265 tons—total cost \$247,450.

According to the London edition of the *New York Herald*, there is in construction in the neighbourhood of London an air-ship or balloon, the inventor of which claims that it will be perfectly manageable, and capable of doing 120 to 150 miles an hour in calm weather, and not less than 80 miles against the strongest headwind, with a crew of several men on board—and enough dynamite to wreck any town or fortress on which it may be dropped.

Terrific storms are reported from America, Louisville and Kentucky being the greatest sufferers, from 200 to 300 houses besides large public buildings having been completely wrecked. Many of the overthrown houses afterwards took fire, and the numbers who escaped the first disaster perished in the flames. It is estimated that 1,000 persons perished at Louisville alone, many of them in a ballroom which was demolished by a cyclone. The Catholic church, in which over 100 persons had taken refuge, was completely destroyed and the worshippers drowned.

WASHINGTON, March 17th.—Delegate Marcus Q. Smith, of Arizona, told the Republican members of the committee on territories some solid facts to-day that apparently surprised them. Mr. Smith had gone before the committee to urge the admission of Arizona as a state. He was asked if, in his judgment, it would not be better to embody the Idaho test oath clause in their constitution to disfranchise the Mormons. He replied that it would not. If the people wanted to consider that question they could do so at a regular constitutional convention. He did not believe, he said, that the people of Arizona cared to disfranchise anyone on account of his religious belief. There were not more than five thousand Mormons in the territory; they were peaceable and industrious. The politician who attempted to persecute them would find no favor either with the Republicans or Democrats, as he would speedily discover to his cost.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 7, 1890.

HISTORY REPEATS ITSELF.

—o—

THE above truism has often been verified in the history of the world in general, and in particular with the religious portion of it. Similar causes produce similar results, and it is but natural to suppose that the same cause having existed at the beginning of the Christian era as we find existing to-day, the effects which followed such cause then should follow now. And so it is. So striking indeed is the similarity between the history of Christ's Church in the first centuries and our own to-day, that we could almost imagine we were reading a page of contemporary history, when we peruse the trials and vicissitudes of the Former-day Saints. Marvelous indeed does that record read, and it is fraught with the most pregnant lessons. Flashing with a blaze of the most intense light over the inhabitable globe, and with meteoric glare illumining the earth at one of the darkest periods of the world's history, Christianity came as a beacon of light to dispel gross error and darkness. The struggle which then took place between the powers of good and evil, was the most fierce and relentless that has ever been recorded. Like a meteor, however, the light soon passed away, and the darkness that followed was but the more intense on account of the very brilliancy of the light which preceded it. This darkness went on gathering and enveloping in its train the entire world until the year 1830, when the same light which accompanied the mission of Christ was restored, and shed its beams upon the earth once more.

The state of the world in the early days of Christianity, was precisely similar to that which we find to-day—with this difference, that whereas the opponents of Christianity then were avowedly pagan, and openly worshiped numerous gods, to-day the various pseudo-Christian sects worship an immaterial god, without body, parts, and passions—with a form of godliness without the power thereof.

When we examine the internal state of the pagan nations at the first coming of Christ, we find in one particular, at least, a most marked resemblance to the state of affairs existing to-day, and that is, the laxity of the laws controlling the marriage relations. It is a fact as notorious as it is painful to chronicle, that the degenerate condition of the human family to-day is almost wholly—if not entirely—due to the levity with which

the institution of marriage is viewed, and to the crimes to which this gives rise. How similar to the state of Pagan Greece and Rome in the first centuries!

Seneca tells us (*De Benef.* vol. iii, chap 16): "There are women who count their years, not by the number of Consuls, but by the number of their husbands.....Marriage seems only to be contracted because adultery affords a new and piquant charm." Tertullian (in his *Apologia*, chap. 6) says: "They marry only to be divorced.....the blessing of children is only a burden.....infanticide, and a yet more shameful practice, are of most frequent occurrence." The truthful application of the above words is as powerful now as it was then, and the result is the same. What is the effect of the present monogamic marriage laws in force in so-called Christian communities? It may be answered in one word—Prostitution. We find a precisely similar effect of precisely similar causes in the first centuries, and it will here suffice to give one out of many illustrations—viz., that of C. Strabo, the historian, who in vol. viii, page 378, of his history, mentions that as a result of the marriage laws (which were monogamic), there were "over 100,000 *prostitutes* in the temple of Venus at Corinth." When we turn from the character of the pagan nations to their treatment of the early Christians, we easily perceive how marvelously true it is that history repeats itself.

Not merely in a general, but in a particular sense as well, do we find that the charges made against the early Christians were precisely similar to those made against the Saints to-day. There is certainly nothing surprising in this—on the contrary, it is but an additional evidence, if proof were needed, that our principles are the same as those of the Former-day Saints.

It is, indeed, a matter much to be regretted, that a detailed account of the early church history is not extant. We gather our knowledge of the church at that time principally from the writings of the apostles, and after them from the great controversy between Origen and Celsus. Celsus, in his memorable treatise, may be said to have concentrated the venom and fury of a century in his own person, and to have launched it forth with all that art of which he was such a consummate master, at the devoted heads of the early Christians. Unfortunately, a copy of Celsus' work does not exist, and we gather his writings from Origen, who, in refuting Celsus, copies the greater part of his work.

We regret that space will not allow us to go into the subject in a very exhaustive manner, but we hope to adduce sufficient proof to maintain our position—viz., that the foul and calumnious charges brought to-day against the Latter-day Saints, were produced against the Son of God and His followers in their day, by the same spirit of anti-Christ, and with as great a show of reason.

Celsus (vol. ii, chap. 42) brings charges against Christ that we should not care to repeat in these columns, and the least of which was that "He (Christ) was a lewd and licentious man." In the same volume (chap. 55) he says, "His disciples were deceivers of the very worst sort." In vol. vii,

page 27, he says, speaking of the Christians, "They are a cowardly and body loving generation."

We are often taunted to-day with the fact that our converts are taken from the "ignorant classes, and that they are the victims of imposition." The same charge was launched against the early Christians (Celsus vol. ii, 55): "They (Christians) are an uncultivated people belonging to the lower orders, and are easily moved to materialistic expectations. They form exactly the soil in which a great and far-reaching delusion might be spread."

The most familiar charge brought against the Latter-day Saints is that of polygamy, and for this they are persecuted with the most envenomed fury. It was precisely the same with the primitive Christians. Celsus, in vol. viii, devotes a whole chapter (55) to the most fierce and bitter denunciation, and holds the Christians up to the scorn and ridicule of the world as "a licentious and voluptuous generation," because "they cannot rest satisfied with one wife."

Then, as now, the Saints were eminently a law-abiding people, and not being found to break the law, laws were framed that they might be broken, until it only sufficed to be a Christian to justify fines and imprisonment, and subsequently death itself. To-day, to be a "Mormon," is *ipso facto* to be a criminal, and we have to suffer because we are Christians, even as our brethren were of old. This is made very apparent by Tertullian in his Apologia, where, addressing the Roman Judges, he says: "Daily you are presiding at the trials of prisoners, and passing sentences upon crimes. In your long lists of those accused of many and various offences, what assassin, what cutpurse, what plunderer of bathers' clothes is entered as being a Christian? It is always with *your* folk the prison is teeming..... you find no Christian there except for the crime of being such." If instead of "Christian" we read "Mormon," the story applies to-day with added force.

Latter-day Saints are accused of plotting against the government, and of trying to set up a kingdom within the United States; and here again history repeats itself, for Pliny accused the early Christians of "bidding defiance to the state—attempting to set up an Imperium in Imperio," and used this false charge as a basis for persecution, and this, too, in spite of all remonstrance and proof to the contrary. Origen, defending the Christians, stated: "It is charged that we plot the destruction of Rome. Let us protest ever so often that we are obedient and peaceable subjects; that in our congregations and meetings we pray for the Emperor; that we punctually pay our taxes—what does it avail us? Nothing; you will persist in persecuting us."

Much more could be written to show that our history is but an exact repetition of that of the primitive Christians, and the more we study the sad history of the first century, the more overwhelming is the evidence that God has restored His Gospel to the earth. We are persecuted in the name of law, but it matters not whether that elastic body called "law" recognizes us or not. Our religion is not dependent for its existence on the enactments of public law. Its propositions are not any more true if

written in the statute book, or any more false if excluded from it. They appeal to the conscience with an authority of their own, which civil "laws" can neither increase nor diminish. Our religion is a living thing—it is life itself, influenced and extended by Divine power. In it the Divine Author of our faith, by the spirit of revelation, constantly communicates to us a knowledge of the truth, and the strength by which its precepts can be obeyed. We are members of a vast community, whose pervading influence is the everlasting truth, and against which the puny hand of man or the state is unable to withstand.

While we have ever been, and ever will be, desirous of obeying the law, yet our religion will continue to exist long after the so-called "laws," and their much misguided framers, will have passed into an oblivion from which they will in vain solicit release. The fiery ordeal through which the Saints are passing, is but the precursor of more fiery trials yet to come. Through all that lies before us in the future, we cannot but feel to rejoice that light has again come, and the true influence of Christianity has again been conveyed to the world; that in the years to follow a glorious prospect lies before us, when surrounded by the splendor of truth and the knowledge of righteousness, we shall be one with those Saints of the olden time—whose sad and sorrowful history is so wonderfully similar to our own—in a life that will never die, and be with them joint-heirs of a glory that is to come again to the world, when the long and dreary night of ignorance, sin and sorrow shall have been chased away for ever.

G. F. P.

CHANGE OF ADDRESS.—President F. A. Brown, of the Holland Mission, has removed from 1st Nassanstraat, No. 4, to Wittekade, No. 35, Amsterdam, where all future communications should be addressed.

WANTED.—George and Sarah Ann Downard, of Price, Emery Co., Utah, would like to hear from some of their brothers and sisters, who reside in or near London.

DEPARTURES.—Elders James H. Hall, Edwin John Longhurst, and Charles H. Criddle, left Liverpool on Saturday, March 29, 1890, per Guion S.S. *Wyoming*, for their homes in Utah having been released at the recommendation of their Conference Presidents, on account of ill health. Elder George Birchell, of Nephi, Utah, who has been on a visit to his relatives and friends, and on genealogical business, returned with the above-mentioned brethren. Brother Birchell is a native of Lancashire, 72 years of age, and a fine specimen of a robust Englishman. He visited his sister who is over 80 years. He reported a most enjoyable time amongst his relatives and friends, all of whom received him with the greatest kindness and expressed much regret at his departure. We wish our brethren a prosperous voyage, and a restoration to health in the valleys of Ephraim, in the pure air of the Saints' mountain home. Elder Charles Hill, an emigrant, left on the same ship *en route* to Nephi.

RELEASES AND APPOINTMENTS.—The following Elders have been honorably released to return home :—Presidents George H. Baugh, of the Birmingham,

Edward A. Cottrell, of the Sheffield, T. E. Bassett, of the Norwich, and Orson H. Worthington, of the Newcastle Conference. Daniel H. Snarr, Traveling Elder of the London Conference; Joseph H. Ward, of the Birmingham Conference; Timothy B. Davies, Jenkyn Thomas, and E. L. Burgoyne, of the Welsh Mission.

Elder Samuel W. Western, laboring in the Birmingham Conference, is appointed President of that Conference.

Elder Joseph J. Golightly, laboring in the Sheffield Conference, is appointed President of that Conference.

Elder Abraham Maw is released from the Leeds Conference, and appointed President of the Newcastle Conference.

Elder Joseph Gibbons, laboring in the Norwich Conference, is appointed President of that Conference.

Elder Rosel H. Hunter is released from the Leeds Conference, and appointed to labor in the Newcastle Conference.

Elder Edward Richins is released from the Norwich Conference, and appointed to labor in the Bristol Conference.

CORRESPONDENCE.

On board S.S. *Wyoming*, off
Queenstown, March 30, 1890.
President George Teasdale.

Dear Brother,—We are all feeling well to-day. Brother Criddle is now on deck taking a little exercise; he thinks he will get along nicely. It is a beautiful, clear day, the sun shining brightly, the sea smooth, and there are but few who show signs of seasickness. It is reported that there are about 600 passengers on board.

We feel thankful to God, our heavenly Father, for His protecting care over us thus far, and pray for His blessing to rest upon you and all at "42."

I am your brother in the Gospel of Christ,

J. H. HALL.

Wittekade, No. 35, Amsterdam,
March 5, 1890.
President George Teasdale.

Dear Brother,—As you will perceive from the above, we have removed our Office, and in future please address me as above.

We will now have our office and meeting hall in the same building, and right side by side, which will make it more convenient for us and for the public than it was before. The hall we have hitherto used has been an unpleasant one, but we have

had to put up with it, for it is difficult to get a good place. Prejudice runs high here as well as in other places.

Your sentiments concerning the emigration meet my mind exactly, and I have often told the brethren to preach nothing but the Gospel, and that we did not want anyone to join the Church with any other object in view but to serve God. I have told them I would rather have one virtuous, upright, honest man, than all Amsterdam in their corruption and wickedness.

I hope you can pay us a visit when spring opens.

We are now having the coldest weather we have had during the winter. We are well at present, for which we ever feel thankful.

We sympathize deeply with our brethren in the loss of the municipal government of Salt Lake City, which has so soon followed the loss of Ogden. I said, when the crusade commenced, that they had started to rob us, and that they would do it under the color of *law*; and so our rights are wrested from us one by one, and our enemies are exulting over their seeming victory. I expect the next great move will be for Congress to disfranchise everyone who belongs to the Church, and then we will be com-

pletely in their power; but, thank God, we are engaged in His work, and He will eventually give us the victory.

The brethren here join me in love to you and all at "42." I remain your brother in the Gospel,

F. A. BROWN.

Copenhagen, March 28, 1890.
President George Teasdale.

Dear Brother,—We are now in receipt of particulars regarding Elder J. A. Quist's sickness and death. According to letter from Elder John A. Beckstrand, our departed brother arrived in Wingaker on March 1st, after which time he held meetings three evenings in succession, and spoke the 2nd and 3rd evening most of the time. On the morning of the 5th, he complained of pains in the abdomen seriously affecting him. After that he was very sick until the 9th, when he felt much better, and desired to make arrangements for returning to Norkoping, which were made for the 11th; but in the forenoon of that day he suddenly became worse, and suffered severely until the next day at 4 p.m., when he said to Elder Beckstrand: "As soon as I am dead, I want you to inform President Fjeldsted, and ask him to arrange for the funeral. Tell him I want to be buried in Gothenburg, and in my Temple robes." From this it seems as though he realized that he could not live long. A doctor had, according to his desire, been called for in the morning. After the above utterance, the brethren present, Elders J. A. Beckstrand and L. E. Larson suggested to dedicate him to the Lord, which pleased him very much, and that was done, after which he obtained ease and rest un-

til the morning of the 13th, at 2-45, when he breathed his last. About an hour and a half before his death, he asked Elder Beckstrand if he could hear any singing, and, when this was answered in the negative, said: "I hear the angels singing; their music is so sweet."

He said, during his sickness, that he did not fear death, but wished very much to have seen his family; and said also that he was willing and ready to die, if it was the Lord's will.

According to our appreciated friend's last wish, arrangements, under Elder C. E. Peterson's direction, were made for the conveyance of the corpse to Gothenburg for the funeral. Elder Peterson bought and donated, as a token of respect to his departed friend, the best located burial spot in Sanna graveyard, a newly-opened burial ground at Gothenburg, and a very respectable funeral was held. Permission was obtained to hold services in the graveyard belonging to the chapel, and a large number of Saints and many strangers were present. The expenses will be covered by donations from the Saints and Elders, and we hope some time in the future to be able to have a suitable monument erected to his memory.

As I believe you were personally acquainted with our departed brother and friend, it will not be necessary to eulogize his good qualities and abilities, because those who knew the man, knew also his sterling worth. We regret his demise, but must now, as in all else, acknowledge the wisdom of God in all His doings.

We are all well, and join in kind regard. Your brother in Christ,

C. D. FJELDSTED.

MINUTES OF THE SHEFFIELD CONFERENCE,

HELD IN THE SAINTS' MEETING ROOM, OVER 80 and 82, DIVISION STREET,
SHEFFIELD, SUNDAY, MARCH 9, 1890.

PRESENT from Utah: Apostle Geo. Teasdale, President of the European Mission; E. A. Cottrell, President of, and J. J. Golightly, Geo. D. Lovett, J. H. Newton, Jas. Evans, and C. J. Mortensen, Traveling Elders in the Sheffield Conference; J. H. Hayes,

President of, and H. Tilley and J. E. Creer, Traveling Elders in the Nottingham Conference; John T. Kay and Thos. Alston, from the Liverpool Conference; and H. Tuckett, President of the Leeds Conference.

10 a.m.

After opening exercises,

Elder Cottrell said it was the desire of President Teasdale that the Elders should give reports and bear their testimony.

Elder Golightly made a few instructive remarks. He was quite satisfied that the work he was engaged in was the work of God, and was thankful that he had been counted worthy to carry the Gospel to the people.

Elder Kay said he was pleased with the privilege of once more meeting the Saints of the Sheffield Conference. He bore his testimony to the divinity of the work, and was desirous of fulfilling an honorable mission. He exhorted the Saints to faithfulness.

Elder Newton was pleased to meet the Saints in Conference, and with the opportunity to bear his testimony. He exhorted the Saints to live up to the knowledge they had, or they would fall short at the last day. He felt the Spirit of God was in our midst, and that we should have a good Conference.

Elder Creer said he was gratified with the privilege of being with the Saints in Conference. He added his testimony to those already borne, of the divinity of this work, and invoked the blessing of God.

Elder Lovett was full of gratitude for the privilege of meeting with the Saints, and bearing his testimony. His strongest desire was to be faithful and fulfil an honorable mission.

Elder Mortensen spoke a little on the first principles of the Gospel. He was thankful to God for his testimony concerning the work.

Elder Tilley, of the Nottingham Conference, was pleased to meet the Saints, and to hear the testimonies borne. He spoke on the first principles of the Gospel, and showed that baptism was essential to salvation. He rejoiced in the work, and was thankful for the Gospel.

President Teasdale said he was pleased to meet the Saints in Conference, and to hear the instructions given. He read reports which were unanimously adopted, and made some encouraging remarks to the Saints.

Benediction by Elder Evans.

2 p.m.

Sacrament was administered by Elders Golightly and Lovett.

Elder Evans bore a strong testimony to the truth of the work, and the divine mission of Joseph Smith.

President Tuckett, of the Leeds Conference, spoke on the obedience that is necessary to obtain eternal life. Bore his testimony to the divinity of the work, and gave some good counsel to the Saints.

President Hayes, of the Nottingham Conference, said he was highly gratified at meeting with so many of the Saints. He dilated on the first principles of the Gospel, clearly showing baptism to be absolutely essential to salvation, and testified that the kingdom of God has been set up for the last time, and that the gifts and blessings follow the believers.

Elder Alston, of the Liverpool Conference, testified that the angel which John saw whilst banished on the Isle of Patmos, had in reality flown and brought the everlasting Gospel. He spoke on the teachings of the Saints in Utah, and testified that they are a pure and virtuous people, and are trying to live the laws of God.

President Teasdale spoke on the persecution of the Saints. The opposition to righteousness commenced in the days of Cain, and has continued right down to the present time, and it is only by patience and long-suffering that we obtain the blessings. The Lord said He would have a tried people. The speaker made some instructive remarks on the order of the priesthood. He presented the general and local authorities of the Church, who were unanimously sustained. He moved that E. A. Cottrell be released from his duties as President of the Sheffield Conference, to return home, with the faith and prayers of the Saints. Carried unanimously. He also moved that Elder J. J. Golightly succeed Elder Cottrell as President of the Sheffield Conference, which was also carried by unanimous vote.

Benediction by Elder Evans.

6 p.m.

Apostle Teasdale delivered an interesting and powerful discourse on our relationship to God, and clearly

showed, by Scriptural evidence, that we had an existence with God before we came here. He referred to the baptism of infants, and proved that it was not in accordance with the Scriptures, and that baptism was only binding on those who were capable of believing and repenting. He bore a strong testimony to the truth of the Gospel as restored in these last days, and advised all present to investigate the doctrines taught by the Latter-

day Saints. He brought his remarks to a close by invoking the blessings of God on all present.

At the close of President Teasdale's remarks, President Cottrell bore a powerful testimony, and expressed his satisfaction with the Conference.

A most enjoyable and peaceful Conference was spent, and the Saints received a rich outpouring of the Spirit of God throughout the day.

HEBER J. PARKIN, Clerk.

UTAH NEWS.

(Summarised from Territorial Papers.)

The popular B. Y. Academy, of Provo, has an enrollment of 367.

Considerable sickness prevails among children in Cache County, principally lung troubles.

The Salt Lake Chamber of Commerce has got to move, their landlady demanding \$150 rent per month, instead of \$80 as heretofore.

Mr. Dan Jones has published a work of 400 pages, giving a narration of personal experience. It is entitled "Forty Years Among the Indians."

The Rio Grande Western between Provo and Salt Lake has completed its standard gauge. Large engines were run over the new line, when it was found all right.

Wednesday, March 12th, the bids for the Tithing Office Grounds and Historian Office were opened, and the highest bid \$500 for the two places, being made by Col. J. R. Winder, that bid was accepted.

Governor Thomas has appointed Arthur Pratt as auditor, and Boliver Roberts as treasurer; also a new chancellor and Board of Regents for the Deseret University.

Judge Blackburn has received his commission, from Washington, confirming his appointment as judge of the First judicial district. The protest of the attorneys of the territory, apparently did not have much effect at the capital.

At Salt Lake City, March 3rd, a new baptismal font located in the southwest portion of the Tabernacle building was dedicated for use, and the first baptisms therein will be performed March 4th, under the directions of the Bishopric of the Sixth Ward. At 9.30 a.m., March 3rd, the room around the font was filled with those who had assembled to engage in the ceremonies of dedication. The choir sang a hymn, and President George Q. Cannon offered the dedicatory prayer. Another hymn was sung, and after the benediction by Presiding Bishop Wm. B. Preston, the assemblage dispersed to engage in the exercises of a conference at the Salt Lake stake.

In Salt Lake City the Tenth Ward Lumber and Building Association effected an organization at a meeting held, March 11th, in the Tenth District schoolroom. About seventy-five persons were present, and after adopting a